

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

Gardiner, Maine, Friday, May 22, 1835.

New Series, Vol. IX—No. 21.

PRINTED EVERY FRIDAY MORNING BY
P. S. SHELTON,
PROPRIETOR.

WILLIAM A. DREW, Editor.
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[From the Monitor] SIMILITUDE.

In the kingdom of S., county of W., there is an ancient and numerous family, the name of Adamson, which, from time immemorial, have been afflicted with lameness. They have always sustained the reputation of being a lame family. Some of them are more so than others, but all of them are lame. Many of them are absolute cripples; and although few, in consequence of skillful training on other hands, and from diligent efforts on their own part, seem to walk upright, and even gracefully, yet it is believed that none of them attain to such perfection as always to walk well. And circumstance which exceedingly aggravates the unhappiness of this family, is, that in the country where they live, lameness is universally considered the very core and substance of wickedness. Every lame man is accounted a transgressor. Every degree of lameness is believed to contract correspondent degree of guilt. It exposes the subject of it to punishment and death. The laws of their religion and of their civil government are directed pointedly against lameness, prohibiting it, in the most express terms and under the severest penalties. All manner of punishments have been inflicted on this unfortunate family. They have been fined, scourged, imprisoned, out-bred, exiled, and put to death. But all these severities have produced little good effect. They will walk lame, though lions and gibbets are in plain sight before them.

Other means have been employed. Not only threats, but encouragements, have been applied. They (this family) have been instructed, tutored, disciplined, and carried through a long process of training, from infancy even to old age; and although they have learned to walk tolerably well, yet the family remains lame. The medical art has, long since, been resorted to, and skillful anatomists, surgeons and doctors, have done all in their power, both to find out the seat of the disease, and to ascertain its proper remedy. But the nature of the malady, as it seems to be imperfectly understood, the efficient desideratum for its cure is as distant as ever.

Many years ago, an eminent doctor, named John Calvin, having bestowed long attention upon the subject, gave the following decision: That the cause of the lameness, the seat of the disease, existed in the constitution; that all the individuals of this race were so made, that they must and would walk lame;—that it was as natural to them as it is to a fox to eat grass, or a bird to fly in the air; that it was impossible for them to walk straight, until renovated by that almighty power which made them; and of course that they were incurable, except by supernatural means.

This opinion of Dr. Calvin was generally received and is accounted the essence of orthodoxy. Some, however, who were not orthodox, were not satisfied. They felt the weight of an oppressive duty. According to Calvin's doctrine, said they, the Divine Maker of this family is the true cause of their calamity. He has made them just what they are, yet commands them to be different, threatens to destroy them for not being what they have not the power to be. Among these dissatisfied men, were two physical heads, whose names were Hopkins and Emmens. And they, after long pondering and some misgivings of heart, proposed a new theory. It was this: that the make or constitution of the family was perfectly good; that their bones, muscles and nerves were not defective;—that their lameness consisted in walking and not in any mal-formation of body; that the two feet and legs of every individual of this race, were as sound and strong, as well organized and perfectly adapted, as those of other races who never walked lame; that as the Divine Creator commanded all men to walk perfectly upright, He must have furnished them with the natural powers requisite to doing it; that, consequently, the fault of this lame family consisted, not in any vicious quality of the constitution, but in wrong exertion, in walking

badly; that nothing natural or constitutional rendered a person lame; no property of limbs, muscles or joints constituted lameness, but the act itself, of walking with a limp, a hitch, or some other imperfection. They admitted that all the family, even the infants, were lame; so that it might be certainly known that a person was lame, from the fact of his being a member of that family, although he had never been seen to walk ill. But how, said the Calvinist, do you account for their all being lame, if there be no defect in the make of their limbs and bodies? Effects must have causes, and why is this family lame, and other families not lame, provided there be in them, no difference of constitution? The Hopkinsians answered, that they accounted for the universal lameness of the family upon the principle of Divine Constitution; and by Divine Constitution they explained themselves to mean, not any part of creation, but Divine purpose and efficiency; they said that a person, with perfectly good limbs, could not walk without the constant aid of Divine Efficiency; that the properties of things and the faculties of men, were not efficient causes of the effects produced by them; that water, by merely possessing the attribute of gravitation, could not fall from the clouds to the earth, without a superadded agency to cause its descent; and that a man possessing a perfect body and limbs, could never walk without the superadded aid of Divine Efficiency; that this efficiency caused some men to walk upright and others to walk lame, both descriptions of them having limbs equally good; they said that wherever there was lameness, there was, of course, criminality; that the cause of lameness was a matter of no account; that the evil of a thing exists in its nature, and is not attached to its cause; that lameness consist in walking lame; and walking lame is an evil and criminal thing, in itself, whatever be its cause. The Calvinists made many objections against this theory of the Hopkinsians. They charged it with being self-inconsistent, and even absurd. They said, it was inconsistent to say, with one breath, that a man must have good limbs or he could not be justly held accountable for walking or not walking, and with the next breath to say, that however good a man's limbs were, they constituted no efficient power to walk; and that it depended wholly on Divine efficiency, whether a man walked at all, and whether he walked well or ill. They said, moreover, that it was no less than an absurdity to maintain that a person was not blameable for being lame, but only for walking lame; that though being lame and walking lame, were distinct things, yet that the latter was the inevitable consequence of the former, and if one of them is an evil thing, so of course, must be the other.

It was not easy for Hopkinsians to answer these objections. Their attempts to do it, were, generally, inapt and evasive. They would confound dependence and power, and assert that men had no efficient power, because they had none which they possessed independent of God. When attacked, they would immediately plunge down into the shades of metaphysical sophistry, where their antagonists could neither see, nor follow them.

Hopkinsianism, however, became considerable popular. It did much service for what was called Orthodoxy. It stood like a wall of defence against objections levelled at the heart of Calvinism, from the consideration that God first made the Adamsons lame, and then condemned and punished them for being so. And although the Calvinists alleged that the same objection was equally applicable to Hopkinsianism; yet their adversaries, by bustling, and making a cloud of artificial distinctions and definitions, would raise such a fog and smoke, that common people could see nothing distinctly, or perceive what was out of its proper place.

Some years rolled on. There appeared two men, Stuart and Taylor, who boldly renounced the doctrine of Divine Efficiency, directly exerted for the production of lameness. They, however, continued to assert, and they made much of, the distinction between being lame, and walking lame. They said that the Adamsons were not accountable for being made such as they were, but for walking lame, after knowing that it was contrary to the laws of religion and of the land. They expurgated themselves of the doctrine which makes criminals of little infants which do not know their right hand from their left. When a person, said they, understands the laws made and provided against lameness, and violates them, then is he a criminal, and not before.

They, however, held to the main doctrine of universal and inevitable lameness in the family; that every one who attempted to walk walked ill, and of course, became lame; that it was a certain fact, that no one would ever step otherwise than lame, until they had become the subjects of the renovating power

of God. This doctrine was called Taylorism. And it was exceedingly offensive to the Calvinists. They demanded of the Taylorites, how they could account for the universal lameness of the Adamsons, unless it be admitted that there is something vicious in their constitutions? This demand was answered in the following manner:—We account for the first, on the ground of circumstances. Every Adamson, young or old, male or female, previously to renovation, which depends on the sovereign will of God, whenever it attempts to walk, makes bad steps. And it is the effect, not of defective limbs, but of circumstances; such as the unevenness of the ground, stumbling-blocks in the way, slippery places, indistinct vision, or some other circumstance, which as certainly causes them to walk ill, as though one of the lower limbs was shorter or weaker than the other. Every effort to walk is made under some unfavorable circumstances. To these, therefore, is to be attributed the fact of universal lameness, and not, either to human constitution on the one hand, or to Divine Efficiency, on the other.

In those days, arose another man by the name of Noah Worcester. His reputation for skill stood very high. And he undertook to investigate the case of the Adamson family. He compared the different theories of the Calvinists, Hopkinsians and Taylorites, together. He made it evident that they coincided in the main points, viz.: The universal lameness of the Adamson family, and the criminality of being lame. That the very first step which any one took, and every succeeding step, would be a lame one, until a special renovation had taken place: That there is no possibility of contingency in this thing, it being absolutely certain that every one of them does walk lame, so that no more is necessary to be known than that he is an Adamson, and in a state of unconversion, in order to know that he always walks lame, however much appearances may indicate otherwise: That it is a fatal thing to one of the family to be a subject of Divine efficiency, always so exerted as to produce lame steps, as to be the subject of a vicious constitution, incurable by human means; and it is equally fatal to them to be placed under such circumstances that they must walk lame, as to be rendered lame by a vicious constitution or by a direct Divine efficiency: That all the advantages obtained by the Hopkinsian and Taylorite theories were merely verbal and apparent, and did not confer one real benefit: That an Adamson was really as helpless and as destitute of the means of his recovery upon the foundation of Hopkinsianism and Taylorism as upon that of Calvinism:—That if the scheme of the latter be inconsistent with the character of a just and perfect Creator so likewise are the two others: And that, while Calvinism had the merit of being self-consistent and intelligible, Hopkinsianism, and Taylorism, were constructed on assumptions which their authors could not prove nor satisfactorily explain.

Dr. W., however, did not represent that the differences between these several schemes were altogether unimportant and wholly in favor of Calvinism. He supposed that the Hopkinsian was correct when he affirmed that it was necessary to believe that the Adamsons possessed unviolated constitutions and good physical organs; for otherwise the defect would not be in the creature, but must be in the work of the Creator: And that the Taylorite was correct when he affirmed that no person could justly be accounted lame and criminal until he was capable of having learned the laws by which his walk should be regulated. He considered these as concessions to the demands of evident truth; the human mind having become too enlightened to bear the undisguised aspect of Calvinism. But these concessions had been neutralized by the retention of old dogmas; by making artificial distinctions, and by the use of sophistical reasoning. For if enlightened reason requires that men should have natural power to walk, and to walk well in order to their being accountable for it; it also requires, that this power should be a full and proper and adequate capability of performing that act. For if some part be wanting, which belongs properly to any power, it is equivalent to the want of the whole. If a bridge reach nine tenths of the distance across a river, but one tenth is lacking, of what use to a traveller is that bridge? If a man cannot walk without a certain Divine efficiency, then without that efficiency his power to walk is incomplete. And if he cannot walk upright except on level ground and under favorable circumstances, then for him to be placed on ground, rough and uneven, or soft and slippery, is a disadvantage amounting to absolute inability. It is vain to attempt, by the use of words, to make a case different from what it actually is. If a man possess a part of what is requisite to an action, and not the whole, it is of no avail to call what he possesses, 'natural

power,' and what he lacks, 'moral power.' It is of no avail to assert that free agency and that moral agency consist in volition; so that whoever puts forth acts of will, is a free and accountable being; for the assertion is not true. Free agency not only implies acts of will, but it implies them 'under certain circumstances.' And moral agency supposes not only that the agent is free, but that he have certain description of knowledge, feeling and power. The lion in the forest is a free agent, but not a moral; and the lion in the cage is a voluntary agent, but not a free. It is next to absurd to say that a man is innocent for being lame or for having unequal feet, and yet criminal for walking lame, or having a limp in his gait. It is ridiculous to say that having unequal feet does not constitute a man lame, and that lameness consists wholly in walking ill. It is totally sophistical to maintain that a person, sick or lame, is able to cure himself or is capable of being cured, provided his cure be such that nothing, within the compass of human means, can avail him any thing, and nothing short of a special act of Divine Power is competent to heal him.

S. FARLEY.

[From Combe's Lectures on Popular Education.]

MAN'S INTELLECTUAL POWERS.

To enable us to form a just estimate of our position as intelligent and accountable beings, introduced into a world prepared for our reception, and adapted to our nature by Divine power, wisdom, and goodness, let us briefly investigate, 1st, The general aspect of external nature; and, 2d, Our own constitution.

The first fact that presents itself to our notice in this inquiry is, that the constitution of this world does not look like a system of optimism, but appears to be arranged in all its departments on the principle of gradual and progressive improvement. Physical nature itself has undergone many revolutions, and apparently has constantly advanced. Geology seems to show a distinct preparation of it for successive orders of living beings, rising higher and higher in the scale of intelligence and organization, until man appeared.

"The globe, in the first state in which the imagination can venture to consider it," says Sir H. Davy, "appears to have been a fluid mass, with an immense atmosphere revolving in space round the sun. By its cooling, a portion of its atmosphere was probably condensed into water, which occupied a part of its surface. In this state no forms of life, such as now belong to our system, could have inhabited it. The crystalline rocks, or, as they are called by geologists, the primary rocks, which contain no vestiges of a former order of things, where the results of the first consolidation on its surface. Upon the farther cooling, the water, which, more or less, had covered it, contracted; depositions took place; shell-fish and coral insects were created, and began their labors. Islands appeared in the midst of the ocean, raised from the deep by the productive energies of millions of zoophytes. These islands became covered with vegetables fitted to bear a high temperature, such as palms, and various species of plants, similar to those which now exist in the hottest parts of the world. The sub-marine rocks of these new formations of land became covered with aquatic vegetables, on which various species of shell-fish and common fishes, found their nourishment. As the temperature of the globe became lower, species of the oviparous reptiles appear to have been created to inhabit it; and the turtle, crocodile, and various gigantic animals of the Sauri (lizard) kind seem to have haunted the bays and waters of the primitive lands. But in this state of things, there appears to have been no order of events similar to the present. Immense volcanic explosions seem to have taken place accompanied by elevations and depressions of the surface of the globe, producing mountains, and causing new and extensive depositions from their primitive ocean. The remains of living beings, plants, fishes, birds, and oviparous reptiles, are found in the strata of rocks which are the monuments and evidence of these changes. When these revolutions became less frequent, and the globe became still more cooled, and inequalities of temperature were established by means of the mountain-chains, more perfect animals became its inhabitants, such as the mammoth, megalonix, megatherium, and gigantic hyena, many of which have become extinct. Five successive races of plants, and four successive races of animals, appear to have been created and swept away by the physical revolutions of the globe, before the system of things became so permanent as to fit the world for man. In none of these formations, whether called secondary, tertiary, or diluvial, have the fossil remains of man, or any of his works, been discovered. At last, man was created; and since that period there has been little alteration in the physical circumstances of the globe."

"In all these various formations," says Dr. Buckland, "the coprolites (or dung of saurian reptiles in a fossil state) form records of warfare waged by successive generations of inhabitants of our planet on one another; and the general law of nature, which bids all to eat and be eaten in turn, is shown to have been co-extensive with animal existence upon our globe; the *carnivora* in each period of the world's history fulfilling their destined office to check excess in the progress of life, and maintain the balance of creation."

This brief summary of the physical changes of the globe, is not irrelevant to our present objects. The more that is discovered of creation, the more conspicuously does uniformity of design appear to pervade its every department. We perceive here the physical world gradually improved and prepared for man.

Let us now contemplate man himself, and his adaptation to the external creation. The world, we have seen, was inhabited by living beings, and death and reproduction prevailed before man appeared. The order of creation seems not to have been changed at his introduction:—he appears to have been adapted to it. He received from his Creator an organized structure, and animal instincts. He took his station among, and yet at the head of, the beings that existed at his creation. Man is to a certain extent an animal in his structure, powers, feelings, and desires, and is adapted to a world in which death reigns, and generation succeeds generation. This fact, although so trite and obvious as to appear scarcely worthy of being noticed, is of importance in treating of education; because the human being, in so far as he resembles the inferior creatures, is capable of enjoying a life like theirs; he has pleasure in eating, drinking, sleeping, and exercising his limbs; and one of the greatest obstacles to improvement is, that many of the race are contented with these enjoyments, and consider it painful to be compelled to seek higher sources of gratification. But to man's animal nature have been added, by a bountiful Creator, moral sentiments and reflecting faculties, which not only place him above all other creatures on earth, but constitute him a different being from any of them, a rational and accountable creature. These faculties are his highest and best gifts, and the sources of his purest and intensest pleasures. They lead him directly to the great objects of his existence—obedience to God, and love to his fellow men. But this peculiarity attends them, that while his animal faculties act powerfully of themselves, his rational faculties require to be cultivated, exercised, and instructed, before they will yield their full harvest of enjoyment. In regard to them, education becomes of paramount importance.

The Creator has so arranged the external world as to hold forth every possible inducement to man to cultivate his higher powers, nay, almost to constrain him to do so. The philosophic mind, in surveying the world as prepared for the reception of the human race, perceives in external nature a vast assemblage of stupendous powers, too great for the feeble hand of man entirely to control, but kindly subjected within certain limits to the influence of his will. Man is introduced on earth apparently helpless and unprovided for, as a homeless stranger; but the soil on which he treads is endowed with a thousand capabilities of production, which require only to be excited by his intelligence to yield him the most ample returns. The impetuous torrent rolls its waters to the main; but as it dashes over the mountain-cliff, the human hand is capable of withdrawing it from its course, and bending its powers subservient to his will. Ocean extends over half the globe her liquid plain, in which no path appears; and the rude winds oft lift her waters to the sky; but, there the skill of men may launch the strong knit bark, spread forth the canvass to the gale and make the trackless deep a highway through the world. In such a state of things, knowledge is truly power; and it is obviously the interest of human beings to become acquainted with the constitution and relations of every object around them, that they may discover its capabilities of ministering to their own advantage. Farther—where these physical energies are too great to be controlled, man has received intelligence, by which he may observe their course, and accommodate his conduct to their influence. This capacity of adaptation is a valuable substitute for the power of regulating them by his will. Man cannot arrest the sun in its course, so as to avert the wintry storms and cause perpetual Spring to bloom around him; but by the proper exercise of his intelligence and corporeal energies, he is able to foresee the approach of bleak skies and rude winds and to place himself in safety from the injurious effects. These powers of controlling nature, and of accommodating his conduct to its course, are the direct results of his rational faculties; and in proportion to their cultivation is

his sway extended. If the rain fall and the wind blow, and the ocean billows lash against the mere animal, it must endure them all; because it cannot control their action, nor protect itself by art from their power. Man, while ignorant, continues in a condition almost equally helpless. But let him put forth his proper human capacities, and he then finds himself invested with the power to rear, to build, to fabricate, and to store up provisions; and, by availing himself of these resources, and accommodating his conduct to the course of nature's laws, he is able to smile in safety beside the cheerful hearth, when the elements maintain their fiercest war abroad.

CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDNER, MAY 22, 1835.

MAINE WESLEYAN JOURNAL.

If the readers of the Methodist Journal rely, as we suppose most of them do, upon its editorial representations of the true character and merits of the controversy between us, they are in a fair way to be most egregiously imposed upon and deceived. The writer ("G." if all who write over that initial be the same individual, which we do not believe,) evinces an utter disregard of truth and common fairness, altogether inconsistent with the possession of moral principle. Having meanly backed out of his original charge against us, by maintaining a studied and prudent silence upon it—a charge he cannot but know is both unjust and false,—and in support of which he is not able to furnish a particle of proof,—he is pleased to substitute a new one entirely foreign to the subject, and finding as he pretends to think, in a short extract which we made five or six years ago from Rev. John Leland, a show of inferential evidence that we doubted the constitutionality of paying Chaplains out of the State Treasury, he sets up a tremendous yell, like that of a frightened hyena which howls in turn to alarm its antagonist by noise.

His original charge—and that of which we complained—was that we had "publicly promulgated" the doctrine that "all prayer is unnecessary—useless, on any occasion." We give his accusation as it appeared in his own words. In view of this broad charge, we called upon him for proof. In the absence of all evidence, to make as good a retreat as possible, and to save his credit before his readers, by keeping them in ignorance of the real subject of our complaint and carefully smothering the original accusation, he is now pleased to represent, what is absolutely, and we must believe also wilfully, false,—that all he accused us of was being opposed to the appointment of chaplains in the Legislature. And this, were it so, he would have his readers believe is enough to cover the entire charge which he made against us—viz. of having publicly promulgated the doctrine that all prayer is unnecessary—useless, on any occasion!

We must confess, that we read his last article with a hearty disgust mingled with sorrow that any professing Christian should have evinced so dishonest a spirit as plainly guided the pen which wrote it. It is as fair a specimen as we ever saw of the concentrated essence of pride, dogmatism and malice. Our readers know something of the spirit of Methodism, wherever they have seen it in power, and this, we assure them is a genuine chip from the original block of wounded pride and low revenge. Heaven save the country, we say, from the domination of such a spirit. He accuses us of skulking behind a Methodist minister, and compares us to a "North American Indian." We know not what he means by this; we are not sensible of having attempted to "skulk"—to use his own chaste language—any where, and least of all, we assure him, should we be disposed to seek shelter under the lee of a Methodist minister! A poor place, one would think, for honor or protection. But this charge comes with an ill grace from one who has our name and uses it with great frequency and freedom, whilst he himself "skulks" behind a single initial and boasts that his antagonist does not know, and cannot find out who or where his calumniator is! From this ambush he hurls his venomous shafts, and whilst he glories that the darkness in which he has surrounded himself, conceals him from the knowledge of the public, he charges his calumniator who stands forth in the open field, with skulking! and that behind a Methodist minister! Moreover, it illy becomes this man to complain of skulking, who can employ one of his tools to take an opportunity when we were absent, to visit our office and request of the boys their aid in enabling him to look amongst our own documents, for evidence against us, in order that it might be transmitted to Portland for the use of the Maine Wesleyan Journal. No honorable man would have descended to this course, without first obtaining our consent. Had this inquisition taken place after the publication of our offer to allow "G." a file of our papers for examination, there would, indeed, have been nothing to censure in it; but it was done before, and when neither the editors of the Journal, nor their agents, could have

known, or had a right to calculate upon, our liberality in this matter.

We have another fact, which we forbear to name at present, that will also go to illustrate a "skulking" propensity. We shall only ask now, whether a man, who, to disoblige his Universalist neighbors, would carry off and conceal the key of a meeting house, in order to prevent their occupying it after the proper consent had been obtained, and then deny that he knew where it was, ought to calculate very strongly upon accommodations at the hands of those whom he would thus seek to disoblige?

The Journal has something to say about "unblushing falsehoods." One would think he was hardly the man to charge others with "falsehoods," who has uttered so many without excuse himself. But what is this "unblushing falsehood," which he says we have committed? Why this—First he says, "The true state of the case between us now appears to be this. We have charged Mr. Drew with being opposed to the employment of Chaplains in our Legislature"—[untrue. this is not the true state of the case,] you charged us with publicly promulgating the doctrine that all prayer is unnecessary—useless, not only in Legislatures, but in the Army, Navy and on any occasion.] He then quotes what we said in 1830 about the undignified election of Mr. Lovel as Chaplain to the Senate, with a remark of Mr. Leland appended, and proceeds to add that we had "deliberately and coolly averred that no such doctrine was ever promulgated in our columns." Hereupon he sets off with the charge of "unblushing falsehood." It so happens that what is false here, is solely the falsehood and misrepresentation of the Journal. He represents his charge different from what it was; says we denied the truth of this charge, which is not the fact however safely we might have denied it, and then accuses us of an unblushing falsehood! Did ever a man heap falsehoods deeper upon his own soul for the sake of getting an accusation against his neighbor, than the Journal editor has done?

What the Journal says of the "wickedness" of Universalists—this is but the common slang of the print. It may not be well for "G." to provoke a comparison between Universalists and Methodists.

But it is time we were done with this concern. The Journal has convinced us that it means to have no communion with honesty or fair dealing, and that we cannot expect justice at its hands. It has been guilty of a calumny, that guilt has been made apparent, and yet it refuses to make the amende honorable. We have no disposition to do battle with a sweep—every one knows the consequences of such an engagement. Our readers demand a higher game than the miserable dissembler upon whom we have already bestowed attention beyond his merits. Go—unprincipled man, and repair to the stool of repentance, where you publicly boast you have so often secretly gone, and for once with sincerity confess even to God your faults and humbly ask his forgiveness. Peradventure he may change your heart, and restrain you henceforth from bearing false witness against your neighbor.

UNIVERSALISM.

☞ We just say to Br. Fletcher that we called the Messenger a Universalist paper simply because it is such. Is it not? Please say what Universalism is. Can a man be a Universalist and not believe in Universal Salvation? Can he believe in Universal Salvation and not be a Universalist? We know the conductors of the Messenger say they are not Universalists. Well; is this declaration correct? that is the question. Br. F. knows what we call Universalists—whom does he call such? Does he not know of Universalists who do not belong to the Universalist denomination? Are not many Unitarians, Universalists? Are there not Universalists even in orthodox Societies and churches? What is Br. Fletcher himself? Though as much of a Restorationist as the editors of the Messenger, does he not consider himself and his paper Universalist? Certainly he does, and we rejoice in his frankness.

CINCINNATI.

That indefatigable laborer in the Gospel Vineyard, Br. George Rogers, who has been travelling as a Missionary and doing great good in the cause of his Master, throughout the Western Country, has consented to settle as pastor of the Universalist Society in Cincinnati, Ohio. Our readers have heretofore been entertained with sketches of his travels, and have learned his zeal and perseverance in overcoming obstacles. We rejoice in his settlement at that important post.

NEW SOCIETY.

A Society of Universalists was formed in Rutland, Meigs Co. Ohio, on the 14th March last. This Society is supplied with preaching, by Br. Charles Richardson who was formerly a Baptist.

MAINE CONVENTION.

The "Maine Convention of Universalists" will hold its Session for the present year in Bowdoinham Village, on Wednesday and Thursday, the 24th and 25th of next month—four weeks from next Wednesday. Will not some of our Massachusetts and New Hampshire brethren visit us on that occasion? For the information of the brethren elect, we shall publish next week a list of Delegates appointed by the several Associations to represent them in the Convention.

The length of the "Legend of Truth," which we insert to day must be our apology for the unusually small quantity of editorial matter in this number. None will regret the fact.

[For the Christian Intelligencer.]

FERDINAND GROVE:

A Legend of Truth.

"How then shall they call on him in whom they have not believed? and how shall they believe without a preacher? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel, and bring glad tidings of good things! But they have not all obeyed the Gospel. For as it is said, Lord, who hath believed our report? So, then, faith cometh by hearing, and hearing by the word of God."—St. Paul.

It is said that the inexperienced, eager, and inquisitive mind of childhood readily receives any impression that is made on it; that its extremely flexible texture may be bent in any direction; that it may be formed to virtue, or vice, may be led in paths of wisdom to seek truth and value light, or left to float on the tide of folly, to delight in mystery and darkness and find pleasure in brooding over whatever it can persuade itself is inexplicable. Elder Edward Grove was educated in the religion of his ancestors, taught to cherish their sentiments and cherish their faith. He was naturally sedate and thoughtful, but not gloomy. He was taught the value of religion, and the importance of acquiring it while it would reconcile to him a holy, and just Being, who cannot look upon evil with the least allowance—who notes all the acts of mortals, and registers them in the book of eternal justice, from which they will be rehearsed, at some future day, or time, or when time shall be no longer, in the ears of an assembled universe, and those who have achieved the greatest sum of good, will be called to ineffable glory—while those, whose evil deeds preponderate, will be summoned to hear the doom of expulsion from the presence of infinite mercy, to roll and writhe on the sulphurous billows of unending despair; and, although we read, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? if I make my bed in hell, behold, thou art there;" yet he questioned not the validity of the church faith, passed through the preliminaries and received the right hand of fellowship from the proper dignitary. He was punctual in attending church, where he was constrained to acknowledge to himself that he heard with indifference the formal and dull sermon, or shuddered instinctively as the preacher portrayed, in vivid colors, scenes of excruciating misery. He could not satisfy himself how five hundred human beings could sit, Sabbath after Sabbath, and listen calmly and complacently to descriptions that made his blood chill with horror, and representations glowing with wrath and fierce anger, where undying souls were made the sport of infuriated demons who delighted to torment them. Once, indeed, while listening to an impassioned appeal of the above description, held forth from the pulpit, he even had the audacity to think that nonentity, or absolute annihilation, would be preferable to such dreadful uncertainty as the race of Adam are compelled to live in here, or to existence in a place, however holy and perfect, where they would be subjected to behold spectacles so revolting.—But could not an infinite, all-wise, and omnipotent Being have devised means more effectually to secure the honor and glory of his kingdom, and the allegiance of his subjects? The sonorous voice of the preacher here interrupted his soliloquy—"And the smoke of their torments riseth up forever and ever; and as it reaches heaven, the voices of angel choirs shout glory to the Most High, and proclaim the just vengeance of the Most Holy, and saints praise him who plucked them as brands from the burning lake. He worketh and none can hinder, none can say unto him, 'What doest thou?' No, even the damned!" (said the Rev. man) "shall bow the knee and acknowledge their sentence just." Edward's inquiries were silenced; he felt remorse, and resolved to do all in his power by way of reparation. To this end, he, in presence of the congregation, made a full, an unreserved confession. As he resumed his seat, his eye expressed exultation. He was accustomed to hear the brethren, in reciting the "experience" requisite to procure them admission to church privileges, relate remarkable instances of temptation; he called to mind an example, given in Scripture, of a perfect, upright man, whom Satan persecuted with persevering violence, and was forced to conclude, that his exemption from tribulation of the like kind was in consequence of a want of exalted piety. "I have been tempted," said he, and appeared perfectly satisfied. The clergyman was pleased to find him so penitent, and confirmed the inference drawn from the above incidents by Edward. From this time, none had occasion to reproach him for falling away from the accredited faith; all saw his engagedness; and in truth, he possessed what many professors of the present day are deficient in, sincerity and good motives.

At the age of twenty-five, Edward married a lady, worthy the confidence he reposed in her. She was truly amiable; the errors of her education had not affected her heart, which was wholly devoted to her deserving husband. Such were the parents of Ferdinand Grove, and as parents the first year of their married life passed happily.—Ferdinand was their only child. As the fond father gazed, enraptured, on the unsullied brow of his son, he thought of his accumulated duties and devised plans to render him a Christian, and valuable member

of society. "May God condescend to direct and irradiate his mind with the beams of truth."

Ferdinand was taught the exterior of religion, for which his mind was sedulously disciplined, and gradually initiated in the doctrines and ceremonies of the church of which his parents were members, that he might there in after age, find an asylum from the perplexities of the world, an antidote for the poison of sin. They labored perseveringly and assiduously to promote their good designs. The child listened attentively, with the greatest reverence; but they could discern that he evinced greater joy and appeared more highly pleased when engaged in boyish sports, and did not, as he advanced in years, consider religion, as they did, the chief object and greatest blessing of life. To use his own expression: he was wearied with hearing lectures which he could not understand, having theories elucidated, the very operation of which enveloped them in tenfold darkness. Dreadful discovery! The blood rushed into his father's face, and he could perceive by the quick motion of his mother's eye-lid, that she was trying to suppress a tear. "My son," said Mr. Grove, "will you forego all the advantages of your birth and education, and, throwing off the necessary restraints of religion, heap to yourself wrath against the day of wrath? Verily you will then see your folly, you will then be confounded." Ferdinand replied not—he could not look unmoved upon the troubles of his parents. He could not, he felt that he could not, wound their hearts with impunity. He retired in silence, and the father gave vent to his feelings: "Is this the object of our cares and anxieties, the very fount from which proceed the streams of our lives, for whom we have indulged such daring hopes, whom we have commended, night and morning, to the care of Heaven, upon whose head we have invoked innumerable blessings, that is thus abandoned; must I see my son a scold?" Or if he ask a fish will he give him a serpent, rushed with an overwhelming force upon his mind, and he relapsed into his former taciturnity. "Ye receive not because ye ask amiss," followed as a counter-part. Mr. Grove, with all his ingenuity and theological learning, could not reconcile passages of scripture whose import apparently differed; and never doubted, that like the attributes ascribed to Jehovah, they must forever conflict. He sat reasoning upon the ones just quoted. "Reason!" he exclaimed, mentally, as his wandering ideas returned; for he was not accustomed to regard the authority of this lord of the mind, or to consult his pleasure. His wife, ignorant of the cause of the sudden suspension of her husband's lamentation, supposed he was considering some method for the reformation of his son, and, though his temperament was mild and sensitive, she feared he might adopt harsh measures as indispensably necessary on this occasion. In almost breathless agitation, therefore, she waited for a token of subsiding emotion, and permission of sympathy. "This is a grievous calamity Edward; will not mild treatment more effectually procure a regard for the duties of Christianity. The fannings of the gentle breeze might kindle a flame when the violent tempest would totally extinguish the latent spark. I had thought to see my boy a blooming flower in the garden of Christ; exhaling its fragrance in the pure air, rejoicing in the sunlight of devotion; precious were those hopes, beautiful was the prospect which retrospection obscures. What destructive agent has thus wrought upon the guileless heart of our son? Has he had intercourse with any of immoral character?" "He has associated with none but the virtuous and pious, and from whence can arise this antipathy to religious conversation, I cannot imagine. It requires decisive action if not austere rigidity; this, however, may be deferred, but if nothing else prove effectual, it must be resorted to. We must leave nothing undone; the blood of our son must not be required at our hands. Alas! my son! my son!"

Thus did this zealous pair confer in the absence of Ferdinand. Evening came, and the family, as usual, assembled for devotion. Every heart was sad, every eye dim but one; that shone with unusual brilliancy. At this time the deportment of Ferdinand was unrestrained, and lofty; in perfect contrast with the gloom that hung round the family altar. His father addressed a pathetic petition to the Father of mercies, interceding for his son, who appeared affected and humbled. This was observed with gratitude. "Remember thy Creator in thy youth, is an injunction of wisdom, and we are assured that those who seek her early shall obtain her as a reward. How different from him who has made God his friend, who delights to do his will, and takes pleasure in his service, are those that choose the broad way that leads to death, to everlasting destruction and inevitable misery; who, neglecting the duties of religion, forsake the way of righteousness, provoke the wrath of Heaven, and bring upon themselves its indignation. May He grant that this be not the case with you, Ferdinand. O, why will you forsake the path of religion, which is peace and the highest felicity, since you know its worth." The countenance of Ferdinand darkened. (It has not proved very peaceful to me, or been the source of much happiness, as far as I have proved it,) he thought. "I suppose that depends upon particular tastes, and dispositions, father. I differ from you in opinion, and very honestly; to me, religion appears gloomy, her ways rough and difficult; it imports no joy, no comfort to my mind. It is like a dense continuous forest, intermixed with briars, that excludes the sunbeams and changes the most glorious day to dismal night. Is it not perfectly natural, and consistent, that I should prefer the enjoyments of life to the austerities of piety? I entertain due reverence for your sentiments, but surely I may enjoy mine." "Your soul is of more value than all the world can give; think no sacrifice too great, by which you can secure its salvation." "If it is indeed so valuable, can it be cast away?" queried Ferdinand. Mr. G. trembled, his wife clasped her hands in agony, as they perceived this attempt to trifle with a subject so sacred. Seeing their agitation, Ferdinand left them.

The next Sabbath, he sat with Mrs. G. while his father preached to the assembly a sermon from these words: "To-day if ye will hear his voice, harden not your hearts." Many times during the service, did his eye

rest on Ferdinand, and then, it was noticed, his manner was peculiarly energetic. After meeting, low whispers ran through the mass of people, and they all alluded to one subject, viz.: what gave occasion for such a sermon? for Elder Grove was an enemy to excitement, and believed, or thought he did, that true religion was not an array of terrors; therefore the curiosity of his hearers was aroused, and as their minister passed them in a fit of abstraction, they concluded that something of vital importance occupied his mind, and oppressed his spirits. Certainly he entered the pulpit that morning with hope, bordering on confidence—he left it in despondency; traces of shame and disappointment were visible on his face. Having regarded Ferdinand with fixed attention, he observed his every change of position, and looked in vain for proofs of agitation. At length, in the height of excited action, he turned towards him—he was asleep! This was altogether unaccountable, as he was not afflicted with drowsiness. At table his father affected composure, merely mentioning the circumstance as singular. Ferdinand offered no apology, but remarked that he had no motive for attention, as he was not interested in the subject. "The welfare of your soul, here and hereafter, requires immediate attention to this subject. Your heart will grow harder with the increase of indifference, and you will become irreclaimable." A careless smile was the only answer. Mr. G. continued the conversation, and Ferdinand replied: "I am not troubled with thoughts of a condition hereafter, and shall be careful to promote my happiness here."

The parents were satisfied that one alternative had failed, and postponed all further attempts for his conversion till they should settle the plan for future operations. Meantime, Ferdinand was not found among the number of worshippers, who daily raised their voices, in praise and supplication, to the all-wise Sovereign of the universe, and his seat in the church was vacant. The system of discipline was completed, and they only waited the presence of Ferdinand to commence anew the work of reformation. They were anticipating the success of their scheme, when a sound, as if of a weight falling to the floor, started them, and opening the door, they beheld Ferdinand in a state of inebriation! They had encountered nothing like this. Their hearts recoiled with disgust, and their strength forsook them. When he had recovered from the effects of intoxication, they entered the room where he sat, and thus addressed him:—"Ferdinand, your happiness was the sole object of our exertions; we strove to advance your highest good, and for that purpose, have bestowed upon you a proper and liberal education, have shown you the path of duty, have pointed to you the way of peace and salvation, have prayed for you and with you, and have enforced upon you a regard for the precepts of the Gospel; but you have slighted our counsel and despised our instruction, you have forsaken the narrow way that leads to life, and wandered far into the forbidden region of licentiousness; you have given unbounded license to the sensual propensities of your passions.—We cannot tolerate vice, nor permit guilt to rest beneath our roof. Return to virtue and honor and remain with us; but if you still encourage your vile habits, and continue intimacy with the dissolute and profane, you must forever leave our house. The vengeance of God is pronounced on all those who slight his commands, and it is not for us to countenance such. But remember, Ferdinand, we now warn you to flee from certain destruction." "Happy influences!"—Are such the fruits of religion? auspicious indeed! No," and here the walls reverberated a tremendous oath. "I will never resign the pleasures of life for any superstitious substitutes. No, unnatural parents, never to purchase your approbation and estate!" The father's wrath was kindled, he rose in indignation,—"Ferdinand, leave my house and never more enter it!"

It was a mild autumnal evening. The thousand stars shone brilliantly through the clear air. No sound came from the beautiful river beneath the eye,—no songs from the silent grove. Nought was heard save the dying leaf that sought rest from the bosom of her from whom it had drawn sustenance. It would not have required an excess of romantic feeling, or a very poetic imagination, to have fancied the members of the universe uniting in silent praise to the Giver of all good; to have heard the invitation of nature, as she whispered must to join the rites, and participate the repose. It was an evening for holy feeling, but there were those whose such a scene saddened, and they feel an unaccountable gloom steal over their minds. Two persons, one of either sex, took a seat, side by side, in the western piazza to enjoy the splendors of sunset, and they seemed chained to the spot by some irresistible power, for they moved not, they spoke not, till receding twilight perfected the beauties of heaven's effulgence.—"Would to God I had died for thee, my son," said Mrs. Grove. "Who knows what he wanders? alas! perhaps—" "Fanny," interrupted the husband, "it is not for us to complain; we did what was evidently our duty. Shall we assist the wicked in the prosecution of their vicious course? shall we interpose a barrier to turn from their hearts the arrows of the Almighty? Fanny, we must submit." All was again silent, and as quiet as before, even as if nature presented a miniature of that universal calm, which preceded the birth of our Saviour, when peace waved her wand over the distracted nations, and they sank into tranquillity.

They were rising to enter the house, when their attention was arrested by the approach of a beautiful horse, who seemed proud of bearing on his back the elegant and gracefully dressed youth who rode gracefully up the avenue, alighted and walked towards the door near which they were seated. This was evidently insensible of the presence of the pair, who now rose in astonishment.—He started back and fell to the ground at their feet. "Father I have sinned against you and in the sight of Heaven. To Heaven I have confessed my iniquities; its compassionate ear heard, and gave me an assurance of acceptance. I come not, respecting parents, to trifle with your authority or disobey your mandate. I come not to enter against your will, the house from whence

justly expelled me. I come to acknowledge my guilt; and most sincerely do I implore your forgiveness." "God be praised for his name, for now are all of our sins answered." They raised Ferdinand from the ground, and enjoyed a long, warm embrace. Ferdinand was restored to his former conduct, and his subsequent conduct secured for him their confidence and esteem. — He gazed on him with delight quite transcending; and his mother imagined she discerned a singular expression in his ingenuous countenance, one quite unearthly, that did not come from some celestial being. And when, in the intensity of light, he instinctively fixed on her mother's face the full beams of his eyes, thro' the mild lustre shone something that reached her heart, she was forced to turn her face to conceal her emotions. They were, — perfectly happy; the good nature, the unaltered sobriety of Ferdinand, was the tea-table to pick in the neighborhood for many months after his return. He respected him, all bowed to his superior talents, the strength of his genius, and his demeanor which was perfectly from affection, in which pride and vanity had no share. But what had changed the heart of Ferdinand? none could even the "guesses" of the most sagacious were unsatisfactory; it still remained a secret. His parents several times reverted to it, but he evaded their inquiries, and his alone gave no direct answer — no satisfactory reply. This served only to intensify still more their curiosity, but they were no more to him on the subject for a moment, and in that time they saw in his act, no disposition, no propensity, they could censure or approve, none what were commendable; and the name Ferdinand was associated with all the honorable and affectionate feelings of heart.

Ferdinand," said Mr. Grove, on the night of the new year, "the last year has been unparalleled in my house for peace and happiness; all our hopes are realized, your wishes gratified respecting you, if I may except one. We do not ask you the story of your follies or faults, we wish to know by what means your reformation was effected. If you still dislike to inform us we will henceforth be silent respecting it." "I shall no longer object to satisfy you. I have neglected to do it, because I thought you would doubt the reality of the change; — I think I do not assure you too much in saying change. I wished to convince you of this previously." "Why should we doubt? the way God ordains we cannot be authorized to question, and we must have been convinced by the proofs your conduct affords of real piety, and genuine Christianity, tempered with those graces that recommend it. Your whole deportment evinces love to God and all mankind." He was about to recall the last clause, when Ferdinand proceeded:

It was the love of God that brought me to my knees, and brought me to your feet. I was gratified that you desire me to tell you what was done. The morning on which I manifested an inclination to disregard your wishes, I walked to the city, heedless of the direction I took, for I only thought of my unpleasant situation, having every action, every sentiment scrutinized by paternal authority, being liable to severe criticism should I turn to the right or the left, or serve in the least degree from strict rectitude. I saw not the charms of virtue, I saw not the satisfaction of well-doing. In this condition, I met a person with whom I was partially acquainted. Observing my appearance, he very civilly and politely accosted me, and kindly inquired the cause of my sadness. I was flattered with the manner in which he noticed me, and confided to him my troubles. He informed me that there was a remedy. Come with me, said he, taking my arm, he led me to an antique edifice, which we entered. It contained a number of people, of respectable exterior, some of whom I knew to be the most influential men of the city. He introduced me to some of them, who received me with courtesy and kindness. It was here I first heard questioned the existence of a Being, though it was rather denied than questioned. I might have fled from the place under many circumstances, but as the subject diverted my thoughts from a painful one, and was perfectly novel, I endeavored, regardless of the mischief it might occasion, I admired the speaker's eloquence, and was favorably impressed with the ability of his argument. The minutes unheeded as I listened with more and deeper attention to his sophistry. You were not a detail of my crimes; it is certainly not advisable. The night before you recommended me for sleeping in church, I spent the same class of people, whose society became desirable to me. Encouraged by their example, I ran to fearful excesses, and indulged every wish the depravity of man could invent. On learning your resolution, and the decisive measures adopted, they became indifferent, and finally disclaimed all fellowship with me, as I supposed an account of my indulgence. I knew but expedient. I left the place of my birth, some thousand miles distant, where I was in of escaping recognition, I sought an opportunity to provide for my personal wants by the exercise of those faculties which nature gave, and the cultivation you had allowed. For this purpose I applied to a gentleman of opulence, who gave me an encouraging reception. He requested me to accompany him home that we might converse. His house was situated on a commanding eminence, in a most delightful romantic country. The ocean, the forest, the valley, and grove, with their varied scenery, stretched far around, and the high cultivated grounds completed the picture; I did not see the least marks of neglect; every thing bespoke order and the most refined taste; it all conspired to invite reflection the most pleasing; but different. O, how different were mine! Keenly did I my inferiority as I heard the sensible remarks of the benevolent gentleman who sustained me. After a short walk we arrived at his house, and were received by his mother. By her sat a female of surpassing beauty; she appeared to be an assemblage of graces united with the perfections of the christian character. There was no equality in her salutation, it was given with

dignified ease, divested of all familiarity. — But it is not my design to give you a description of her person, for, before I had been long an inmate of this admirable family, I ascertained that her attractions were the least of her merits. She could not have been insensible of her charms, and it was strange to me that she should despise flattery and shun distinction and display. Long did I puzzle my brain, and severely tax my imagination, to discover the moving principle of her actions. I watched her countenance, but saw nothing save cheerfulness and proofs of an equable pure mind, in her conduct and unaffected modesty. She frequently walked out, sometimes alone, often with her parents, as I thought to enjoy the enchanting scenery the country afforded; and this idea revived in me a relish for rural pleasures. — One stormy day, Charlotte appeared before me in her cloak, and desired, as her father was absent, me to attend her to the residence of a friend at some distance. I was somewhat surprised that she should needlessly expose herself, but granted her request. As we passed through a fragrant wood, I remarked that it would have been more pleasing to the senses on a finer day. But do you consult the pleasures of sense to arrive at a knowledge of duty, Ferdinand? could you enjoy ease and a comfortable room at home, when you knew that your neighbor was suffering for want of your attention? It was then that I first understood the object of her frequent walks; it was to relieve distress and assist the needy. The character and regularity of Mr. Walton's family soon indisposed me for my former irregularities. I dared not exhibit any symptoms of that disease which had so disordered my mental constitution, and I partially forgot that I had ever been afflicted with it. The paragon of virtue in the person of Charlotte Walton still dwelt in my mind, and I one day asked her father what made his daughter so much unlike all other ladies, for I never saw her irritated or discomposed; misfortunes and disappointments she regarded with the same mildness and composure as the most pleasing occurrences, nor did I ever see a sad or disfigured countenance in her presence. He smiled and seemed to think it nothing strange, and to consider the question tantamount to a confession of a partiality. I assured him, and he seriously replied: "I know of nothing that operates to produce this, but a belief in the universal goodness of God. It is this, the principle of universal benevolence, that guides and governs her." This required more explanation than the former; for I had never heard of Universalism, except as a dangerous heresy. I knew not that it was a system of benevolence and humanity in all the relations of life. In answer to my inquiries, Mr. Walton, beginning at Moses and all the prophets, expounded to me the Scriptures. It was then that I saw the fullness of my guilt, and the extent of my transgressions. It was then that I saw the perfections and beauties of Christianity; it was consistent with, and honorable to the character of the Infinite One; then I understood and embraced it, and never since have I desired any indulgence it forbids. I have found that there is no peace to the transgressor, that sinners shall not go unpunished, and I have found peace and joy in believing. And now, father I have the happiness to tell you, that Universalism has produced this wondrous change, as it is termed, and I think you will add your testimony, if I say, that it has produced no bad effect; till I had proved this by my conduct, Mr. Walton advised me to defer giving you any information concerning it. He was of opinion that as I left you an Infidel, if I returned a Universalist, you would not be disposed to assent to its truths, unless you previously saw its fruits."

"He was right," said Mr. Grove, "and we would hear what you can say in support of the system." "Would you not rather hear what God says in support of it, the doctrine of the Savior, and the opinion of the Apostles; unless those passages may be considered something more than mere opinion, which speak thus positively: 'We know and do testify, that the Father sent the Son to be the Savior of the world,' and, taking the Bible, Ferdinand explained to them the nature, principles and tendency of Universalism, proved it by the words of the immutable One, and answered all objections satisfactorily, and these were neither few, nor small. "Over thy infant face, my son, I prayed Heaven to enlighten thy mind, and my petition is granted." The parents of Ferdinand were satisfied with nothing short of a thorough investigation; they examined various authors who had written on the subject, and studied the obvious meaning of the Scriptures. The result was, a conviction of the truth of Universal Salvation.

Another new year's day found the Rev. Edward Grove preparing a sermon on that most exalting subject, the love of God as it is revealed, and Ferdinand requested that the Choir might sing a hymn which he had prepared to accompany his father's first Universalist sermon. "It is due to you, Ferdinand, but for you we might now have been groping in the darkness of error; truly the ways of God are unsearchable, he worketh all things after the counsel of his own will." Quite a sensation was produced among those, who for the first time heard the words of salvation in the old church: and when I last heard from them they still attended Mr. Grove's meeting in preference to those of the opposite faith, which were nearer. And what effect has their faith on their moral and religious character, I asked the person who related to me this story. Inquire of their Partialist neighbors, and they will say that it is a pity they are Universalists, was the reply. It has elevated their character, assimilated it more to his, who went about doing good. But I think your Partialist brethren hardly fair; if they see an unprincipled person, or one who is not governed by right principles, that pretends to believe in Universalism, they credit his conduct to the faith he professes, whereas there are hundreds of the opposite sentiment who are altogether abandoned, and who of them think to impute their trespasses to the heathen notion of demons and future endless misery? I had almost forgotten to add, that, in process of time, Ferdinand again visited him, who had rendered him such signal services, and when he again bade adieu to his family, he was accompanied by Charlotte. Whether, when he spoke so enthusiastically of her to his parents, he anticipated this, I have not thought fit to

inform the reader. I choose for him to decide that as it suits his own taste. And now I will close not with the poetry of Ferdinand, for I have not been able to procure a copy of that spirited, and sublime hymn — but with the following.

How beautiful the feet of those who stand on Zion's hill,
Whose voice proclaim salvation, God's revealed will —
Who preach glad tidings on the earth, and joy to all mankind,
And faith and hope, the cords of love that souls in union bind.

The Gospel banner, o'er their heads, in glory is unfurled,
In revelation's glowing light, to bless a sinful world,
The trumpet of Peace is blown, its sounds, ecstatic, fill the air
Which spreads its wings to every clime the sacred news to bear.

That those in bondage, all, may hear the voice of Liberty,
From Superstition's vile degrading fetters be set free;
For Error's armies are arrayed in pompous, martial form;
Beneath the shades of darkness no light their bosoms warm —

Secured and strongly fortified, well guarded is each post,
And they exultingly proceed to conquer with their host.
The friends of radiant Truth, with firm, and gentle words, refuse
To yield to tyrant passions force, destructive weapons use.

The sword of Truth, which cuts each way the vices of the heart,
They take, and with persuasive power the bands of error part.
Remove the terrors which have kept, in compact fierce, the foe,
And break those ranks that vain would give fair Truth an overthrow.

Long, long has Error sought to keep the mind in bondage still,
And Heaven's noblest image with foul distraction fill:
Truth conquers, but no carnage knows, and humbled at her feet,
Kneeling reluctantly, subdued, the sons of Error meet.

They learn her laws nor more desire the discipline she gave,
Who strove through fear and weak distrust their doubting souls to save;
But join their voices in the song raised to the Prince of peace,
For Error hides her frowning face, and wars, and discord cease.

O join this song of gladness, of joy, and peace, and love,
Prolong the chorus till all hearts the anthem swell above;
Let not your voices faint, but speak his praise to all around,
Till in the boundless universe there is no other sound.

A LADY.

NEWS DEPARTMENT.

GARDINER, MAY 22, 1835.

Now for business. — As when the waters, long confined, break loose and cause a mighty rush, so now for a rush of business on the Kennebec. The late rains have swollen the river desirably, so that the logs have come, and are coming down, in considerable numbers. The cuttings of two or three years on this and the Penobscot river, have been restrained for the want a fresher, whereby a lumber starvation all over New England has taken place.

The late arrivals from Europe bring Paris papers to the 11th April, Havre to the 12th and letters from the latter place to the 13th of April, which furnish the debates in the French Chamber of Deputies on the bill of indemnity for the American claims. The language of the speakers against allowing the amount of twenty-five million francs is calm and dignified, considering the excited temper of a French Assembly. The immediate question under discussion is an amendment proposed to the law by M. Bignon, who defeated the former bill in the previous debate. It is to substitute a credit of twelve millions, instead of twenty five, to the Minister of Finances, to enable him to enter into arrangements with the American Government. Whether this amendment pass the Chamber or not, it is clear that it will not and ought not to be accepted in fulfillment of the Treaty by the American Government or people.

The editor of the Paris Quotidienne has been tried for a libel on the King, and sentenced to a year's imprisonment and a fine of 10,000 francs.

It appears certain that Count Phalen is appointed Ambassador from Russia to France.

Intelligence from Count d'Erlon, dated at Algiers, March 29th, has been received by the French Government. The Count gives the particulars of a skirmish which took place on the 27th, on the Chiffa, between the troops under Gen. Rappatel and the tribes of the West, during which the latter had 60 killed and wounded.

Madrid, April 2. — The Colombian Generals O'Leary and Soublet, arrived yesterday, with powers to treat for the independence of their Country, and had an audience to-day with the President of the Council.

A curious publication has just appeared, showing the number of victims that have been sacrificed by the Inquisition, and according to which 105,296 fell under Torquemada, 51,137 under Cisneros, 54,952 under Diego Perez. Those who suffered under the Inquisitors who preceded these three monsters, amounted to 3,410,215. It is reckoned that 31,912 have been burnt alive, 15,659 have suffered the punishment of the statue, and 291,450 that of the penitentiaries. Five hundred thousand families have been destroyed by the Inquisition, and it has cost Spain two millions of her children.

Revenue of Great Britain. — The product of the revenue of Great Britain, during the quarter which ended on the 5th of April last, was £8,460,924. For the corresponding quarter of the year preceding, it amounted to £8,935,375. There was a considerable increase in the amount of that portion, which was received from customs, and from the post office; and a decrease of that arising from the excise and stamp duties and taxes. The whole income for the year ending on the 5th of April last, was £42,569,425 and for the preceding year was £43,320,952. The total amount of charges on the consolidated fund for the quarter ending on the 5th of April, was £5,605,013; for the corresponding quarter of the last year, it was £5,959,561.

Portugal. — Prince Augustus, husband of the young Queen, died suddenly on the 29th of March, as was said, of quinsy.

Beautiful Machinery. — To those who love to contemplate the result of human ingenuity, as manifested in complicated machinery, a visit to the paper mills of Newton, a few miles from Boston, will afford the highest degree of satisfaction. The rags by the operation of simple, yet well devised combination of wheels, are reduced very rapidly to a sort of paste. This is then spread out, by the movement of other machinery, unassisted by hands into a thin broad sheet, which goes onward, over rollers and down between cylinders heated by steam, &c. till it finally makes its appearance at the extremity of a room, about twenty-five feet from where it flowed out of a vat of cold water, in the form of a beautiful ribbon of white dry paper, fit for immediate use. Millions of yards might be manufactured, in one unbroken piece. For the convenience of the printers, however, the paper is cut into any required size, by revolving shears. On the whole, after having carefully examined this wonderful labor saving machinery, we have come to the conclusion that it must be regarded as one of the most extraordinary productions of the age. — *Scientific Travels.*

Mammoth Anchor. — We learn from the Washington Mirror of the 11th inst. that an anchor has been manufactured at the Washington Navy Yard, intended for the ship-of-the-line, Pennsylvania, now on the stocks at Philadelphia. The anchor is supposed to be the largest in the world, its weight being 11,669 pounds, exclusive of the stock. The chain cable to be attached to this anchor will weigh 25,000 pounds.

It is said that the exports of cotton at Mobile this year will amount to fourteen millions of dollars.

On Saturday the 2d inst. Washington Irving was elected by the Legislature of New York a regent of the University.

During the riots in 1780, most persons in London, in order to save their houses from being burnt or pulled down, wrote on the doors, "No Popery!" Old Grimaldi, to avoid all mistakes, wrote on his, "No Religion."

The Journey from Washington to Norfolk is now performed in 15 hours — and the mail from the North arrives at the latter place twelve hours before it is due.

In the advertisement of a London exhibition, it is announced that "a single flea will perform the Herculean task of moving 5000 times its own weight by drawing (on a miniature representation of the Liverpool and Manchester Railway) the first train, with the mail, consisting of steam engine, coal wagon and sixteen carriages."

Population of China. — In a statistical table, published in the Canton Register, the population is calculated at 775 human beings on a square mile. In England there are only 225 on the same space.

The Boston and Lowell Rail Road is now nearly completed, and will be opened about the 1st of June.

A fact worthy of notice. — The stock of every finished railroad in this country is, at this time, above par.

The estate of the late Gardner Greene, in Boston, has recently been purchased for \$168,000. The new owners are levelling the hill upon which the estate is situated, and the Advocate says they are selling the gravel at 12 1-2 cents a load. It is calculated there are a million loads of gravel, which at the above price, will bring the owners \$125,000.

Appointments. — Br. Ebenezer Stevens will preach in Montville (South) Free meeting house next Sunday. Text, Matt. iii. 10.

SHERIFF SALE.

KENNEBEC, ss.
TAKEN on Execution and will be sold at public Vendue on Saturday the 20th day of June next at 10 o'clock in the forenoon at the Tavern of Charles Sager in Gardiner in said County all the right, title and interest which DANIEL NUTTING and BENJAMIN COOK of said Gardiner have of redeeming a certain piece of land situated in said Gardiner Village on the south side of Cobossee Conte river and on the Northernly side of Bridge street (so called) and bounded as follows, to wit, westerly by land of David Neal, southerly by said Bridge street, easterly by land of Francis Hutchinson, it being 20 feet in width on said street and extending back on right angles with said street 45 feet, together with the building thereon, the same being mortgaged to R. H. Gardiner for said \$141.
E. MARSHALL, Deputy Sheriff.
Gardiner, May 19, 1835.

At a Court of Probate held at Augusta, on the second Monday of May, A. D. 1835, within and for the County of Kennebec

A certain instrument purporting to be the last will and testament of JOSEPH BRADSTREET late of Pittston in said County, deceased, having been presented by WILLIAM B. GRANT the Executor therein named for Probate:
Ordered, That said Executor give notice to all persons interested, by causing a copy of this order to be published in the Age and Intelligencer, printed at Augusta and Gardiner in said County, three weeks successively, that they may appear at a Probate Court to be held at Augusta in said County on the last Monday of June next at ten o'clock, in the forenoon, and shew cause, if any they have, why the said instrument should not be proved, approved, and allowed as the last will and testament of the said deceased.
H. W. FULLER, Judge.
Attest GEO. ROBINSON, Register.
A true copy, attest, GEO. ROBINSON, Register.

SHERIFF SALE.

KENNEBEC, ss.
TAKEN on Execution and will be sold at public Vendue on the thirteenth day of June next at 11 o'clock in the forenoon at the Tavern of Charles Sager in Gardiner in said County, all the right, title and interest which FRANCIS HUTCHINSON of said Gardiner has of redeeming a certain piece of land situated in said Gardiner together with the buildings thereon and bounded as follows, to wit, on the South by Main or Front street, on the west by land of Nutting & Cook, on the north by Cobossee Conte river, on the east by P. Seiders and being the west half of lot conveyed by R. H. Gardiner to Phineas Crandall by deed dated June 1st, 1829 and the same where the said Hutchinson now lives.
E. MARSHALL, Deputy Sheriff.
Gardiner, May 11, 1835.

FAIRFIELD'S REPORTS.

JUST published and for sale by WILLIAM PALMER, Reports of Cases argued and determined in the Supreme Judicial Court of the State of Maine, by JOHN FAIRFIELD. 21d
May 19, 1835.

STRAY SHEEP.

CAME into the enclosure of the subscriber a few days since, THREE SHEEP and TWO LAMBS; the Sheep were marked with red paint on their foreheads. The owner will please to call, pay charges and take them away. EBERHART WILCOX.
Gardiner, May 8, 1835. 20 3w

SHERIFF SALE.

KENNEBEC, ss.
TAKEN ON EXECUTION and will be sold at public Vendue on the thirteenth day of June next at ten o'clock in the forenoon at the Tavern of Charles Sager in Gardiner in said County all the right, title and interest which PETER VIGOUR of said Gardiner has of redeeming a certain piece of Land situated in Gardiner on the Bowmans Tract (so called) and bounded as follows, (to wit,) beginning at the North line of lot No. 4 at the West line of the County road leading from Hallowell village to Gardiner, thence West-north-west on the North line of said lot No. 4 twenty rods and ten links, thence North-north-east four rods, thence East-south-east twenty rods and ten links to the aforesaid County road, thence Southerly on said road to the first mentioned bounds together with the buildings thereon.
E. MARSHALL, Deputy Sheriff.
Gardiner, May 11th, 1835.

BOOTS AND SHOES.

A Prime assortment Ladies' KID and PRUNELLA SHOES — GAITER BOOTS; Misses' and Children's KID, PRUNELLA and LEATHER SHOES: Gentlemen's MOROCCO and HORSE-HIDE BOOTS.
— ALSO —
Gentlemen's superior Calf-Skin Boots and Shoes Manufactured by Mr. SAMUEL HALE, For sale by CHARLES TARBELL.

CHARLES H. PARTRIDGE, TAILOR.

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. He flatters himself that by constant attention to the business, he may share a part of the public patronage.
Particular attention will be paid to Cutting.
Gardiner, April 11, 1835. 16 3w

KENNEBEC, ss.

At a Court of Probate, held at Augusta within and for the County of Kennebec, on the second Monday of May, A. D. 1835.

JAMES CAPEN, Administrator on the Estate of REBECCA COLCORD late of Gardiner in said County, deceased, having presented his 1st account of administration of the Estate of said deceased for allowance:

Ordered, That said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Intelligencer printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said County, on the last Monday of June next at ten o'clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.
H. W. FULLER, Judge.
A true copy.
Attest: GEO. ROBINSON, Register.

THE NEW-YORKER.

ON Saturday the 21st of March, was issued the first number of the second volume of THE NEW-YORKER; this paper will continue to preserve the general character which has thus far secured it the approval of a steadily and rapidly increasing patronage, and a popularity commensurate with the sphere of its circulation. The peculiarities of its plan were adopted after much reflection; and we have not learned that its prominent features have failed in a single point to receive the approbation of its patrons and the public. The paper will continue to be arranged as follows:

I. Literary Department — Embracing the whole outer form of the paper, and presenting twelve ample columns of Reviews of New Publications, Original and Selected Tales, Essays, Poems, Anecdotes, &c. &c. The original contributions to this department are regularly and promptly paid for; and in addition to the many writers who have favored us with articles during the last year, and whose essays will continue to enrich our columns, we have the promise of assistance from others whose names are already well known to their countrymen. We do not parade these names as is the fashion of some; but we confidently appeal to the experience of the past year as affording an earnest of our zealous, untiring, and we trust altogether unsuccessful exertions to render the literary character of the New-Yorker inferior to that of no journal of its class in this country.

II. Political Intelligence. — In this department alone does the New-Yorker present an anomaly in the history of the newspaper press of the Union. Our plan embraces the collection of every important item of political intelligence — what ver be its character and bearing — in the language of historical record, and with the strictest regard to the preservation of an unquestioned neutrality between the contending parties, opinions and sectional divisions existing in the country. The Editor refers with a proud satisfaction to the fact, that throughout the past year, he has presented a minute and circumstantial account of all the elections which have taken place in the several States during an eminently ardent and excited canvass, without once incurring the censure or even the exception of any political journal. And, while he reserves to himself the right of commenting briefly but freely on the topics of the day, and of offering such suggestions as the aspects of the times may seem to require, he yet holds himself pledged that such remarks shall not interfere, in any material degree, with the views, doctrine or the prospects of any political party. He cherishes the confident expectation, that the files of The New Yorker will hereafter be referred to for the truth of any controverted statement regarding the results of elections, &c. &c. since its establishment, with mutual deference and with entire conviction of absolute certainty.

III. General Intelligence — Consisting of Foreign and Domestic News, Literary Items, Statistics, Brief Notices of the Drama, &c. &c.

However it may be the fortune or others to obtain the confidence and patronage of the public, on the credit of prospective improvements and future excellence, the publishers are content to rest their claims to public consideration distinctly on what they have already accomplished, and respectfully invite the patrons of American literature to examine their journal and judge what it will be from what it is.

When it is considered that no periodical of like character for originality and variety of literary contents, comprehensiveness of plan, and the amount of matter weekly presented, has ever been attempted in this country at a less price than three to five dollars per annum, the publishers trust they will not be deemed presumptuous in expressing the hope that their journal will attract the attention, even if it should not secure the favor, of the patrons of American literature.
H. GREELY & Co.
Office No. 20 Nassau-st. New York.

CONDITIONS. — The NEW-YORKER will be published every Saturday morning on a large imperial sheet of the best quality, and afforded to patrons in city or country, at TWO DOLLARS per annum payable in advance. When, from peculiar circumstances, payment is delayed till the expiration of the quarter, fifty cents will be added. Any person remitting ten dollars free of charge to us, shall receive six copies for one year, and in the same proportion for a larger number. Post Masters and others are respectfully requested to interest themselves in our behalf, with the assurance that the best possible terms will be afforded them.
March, 1835.

Subscriptions received at the Gardiner Bookstore by WM. PALMER.

[The following Ode was sung by the Choir, at the Celebration at Lexington on Monday, the 20th April.]

ODE.

BY REV. JOHN PIERPONT.

Tune "America."

Long, in a nameless grave,
Zones of the true and brave!
Have ye reposed.
This day, our hands have dressed,
This day, our prayers have blessed
A chamber for your rest:
And now 'tis closed.

Sleep on ye slaughtered ones!
Your spirit in your tears,
While winter comes in gloom,
While spring returns with bloom,
Nay—till this honored tomb
Gives up its trust.

When war's first blast was heard,
These men stood forth to guard
The house, O God!
And now the house shall keep
Its vigils where they sleep,
And still its shadow sweep
O'er their green sod.

In morning's prime they bled;
And morning finds their bed
With tears all wet:
Tears that thy hosts of light,
Rising in order bright,
To watch their tomb all night,
Shed for them yet.

Naught shall their slumber break:
For they shall not awake,
Nor yet be raised
Out of their sleep, before
Thy heavens, now arching o'er
Their couch shall be no more,
"Thy name be praised!"

THE MOSS ROSE.

The Angel of the flowers one day
Beneath a Rose tree sleeping lay,
That Spirit—to whose charge is given,
To lead young souls to dwell in heaven,
Awaking from his light repose,
The Angel whispered to the Rose:
"O fount of life, my dear,
Still faintest found where all are fair,
For the sweet shade thou'lt give me,
Ask what thou wilt, 'tis granted thee."
"Then" said the Rose with deeper glow,
"On me another grace bestow."
The spirit paused in silent thought,
What grace was there that flower had not?
"Twas but a moment—'t was the Rose
A veil of Moss the Angel threw,
And robed in nature's simplest weed,
Could then a flower that Rose exceed.

[From the Empirion & True American.]

SAYINGS AND DOINGS.

They brought his proverbs to confute his life.

The celebrated author of *Lacon*, gave to the world a thousand wise apothegms, and yet lived a gambler, and died a suicide. Thus the follies of the world are more conspicuous in the doings than in the sayings of men. Actions are better indices of the character than words.

You may take a hundred cases, called by the world *unfortunate*—and upon examination you will find that in about ninety, their subjects have been *unwise*—not in theories, but in their practice. And the fact that I wish to illustrate, by a short story, to day, is this—that a very moderate share of common sense will enable a man to get along comfortably, respectfully, and usefully—if he only lives up to it.

Billy Bunker, as the neighborhood used familiarly to call him, was a blacksmith—and for many years shod the horses, mended the ploughshares and harrows, and did all the jobbing in his line, for the country round about.

I remember him when a boy—with his little chip hat, and coarse linsey round about, travelling in the dusk of the evening to Jasper Single's night-school. All the learning he ever got was there—and a moderate portion it was. But what he did get, he used ever afterwards to the best advantage.

Nobody ever dreamed of associating such an idea as genius, wit or talent of any kind, with Billy. He served a long apprenticeship to his trade—and when he came of age, his old master said to him: "Now, Bunker, though you are half a fool, you're a pair of hard hands and a hammer, and if you only use them well, you'll do better than some wiser people."

From that day, if there was one prominent feature about the man's character, it was his singleness of purpose—a simple reliance upon his hands. He practised precisely what he knew, and never ventured a step beyond. He understood his trade, and he kept at it—he looked to no other resource, and he bent his attention entirely to his business—and never expecting to rise by any other means, he troubled himself about none other.

Changes passed upon changes in the village and the neighborhood. Lands rose and fell, and money was made and lost—but Billy Bunker's hammer still went from morning until evening. Among the boys who used to assemble at the old school-house, in its days of primitive simplicity, some went to the cities and became merchants—some became lawyers or doctors—some speculated in lands and stocks, and some in lotteries—but still Billy Bunker's hammer hammered upon his anvil. A quarter of a century hardly changed him in appearance, and worked no change at all in his habits. There he was still with his check-shirt and chip hat, his hard hands and his hammer.

Through all the vicissitudes of twenty five years—and amid all the ups and downs of life around him—the honest Blacksmith scarcely ever lost a day's work or a night's sleep. He moved in the humble sphere of his occupation, pretty much like a piece of machinery, which every body expects to perform its accustomed part with uniform regularity and uniform effect. His work was always well done, and punctually done—

his charges always the same—his bills always collected once a quarter—and as he did not like to trust much to his arithmetic, he never contracted debts. No man ever was governed by simpler rules—or lived more scrupulously and exactly up to them. And that was the secret of his success.

For he did succeed. There is a neat white cottage on the hill, beyond the village, circled by a grove of old oaks, surrounded by pleasant fields and the very picture of rural quiet and contentment—a hand of simple taste has trained the honey-suckle to the eyes, and embellished the little yard and garden with fruit and flowers. That is Bunker's. He lives in his old age, upon the ample earnings of a long life of steady industry, devoted to a single object, and the certain result of the simplest of plans, pursued by the simplest means.

The small school at the foot of the hill is taught by an old man, to whom the reader may hereafter be introduced. That beautiful cottage place, with two hundred acres of choice land, was his patrimony—he inherited it in boyhood. He was a genius—finished a superior education in the city—wrote for the newspapers—made speeches at public meetings—held for some years a justices commission—and was a leading man.

But there was in his management just that strange compound of wisdom and folly, which is so often seen in the lives of men of genius. He had gone in pursuit of knowledge so far beyond the limits of utility, that he never seemed to get back within his pale—and, holding that it was by no means necessary that a man should know how to cook a beef-steak, he forgot that it was often very important to know how to provide the means to procure one. He was a man in theories wonderfully superior to the blacksmith—in practice wholly his inferior. He spent his estate, and the other acquired it.

What is unquestionably true in the ordinary business of life, is equally true in all its departments. The ablest and most valuable professional men in the world, are not, as a general rule, the most highly gifted—No, they are the plodding, hard-working, common-sense men, who have risen by dint of untiring application, and unwearied effort, from small beginnings. They are the self-made men, generally, who are the safe men.

The truth is, while you only hear people talk, you will be very apt to believe there is a vast fund of wisdom afloat in the world—and when you come to observe closely how they do, perhaps you will conclude there is even a greater amount of folly. In both cases one is liable to let his judgment go to extremes. The secret is, the head most commonly wags the tongue, and the heart moves the hands. We say what reason prompts—and do what passions, and feelings, and inclinations prompt.

Now, let me advise the reader, for whose benefit I have devoted this half hour, to be a *doer* not a mere *sayer*, of wise things.

Education is good—rules are good—maxims are good—for just as much as you make them tell upon your practice.

REMARKABLE ANECDOTE.—The particulars of the following very striking incident were lately told us by a friend, as a fact, falling within the range of his personal knowledge; and having the most perfect confidence in his veracity, we scruple not to give it as such to our readers. In a seaport town on the west coast of England, some years ago, there was notice given of a sermon to be preached one Sunday evening, in a dissenting chapel there. The preacher was a man of great celebrity in his calling, and that circumstance, together with the pious object of the discourse—to enforce the duty of a strict observance of the Sabbath—attracted an overflowing audience. After the usual prefatory prayer and hymn of praise, the preacher gave out the text, and was about to proceed with his sermon, when he suddenly paused, leaned his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed; but he soon recovered himself, and, addressing the congregation, said, that before entering upon his discourse, he begged to narrate to them a short anecdote. "It is now exactly fifteen years," said he, "since I was last within this place of worship; and the occasion was, as many here probably remember, the very same as that which has now brought us together. Amongst those who came thither that evening, were three young men, who came not only with the intent of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in his pulpit. Accordingly they had not listened long to the discourse, when one of them said impatiently, 'Why need we listen any longer to the blockhead?—throw!' but the second stopped him, saying, 'Let us first see what he makes of this point.' The curiosity of the latter was no sooner satisfied, than he, too, said 'Ay, confound him, it is only as I expected—throw now!' But here the third interposed, and said it would be better altogether to give up the design which had brought them there. At this remark his two associates took offence, and left the church, while he himself remained to the end. Now, mark, my brethren," continued the preacher with much emotion, "what were

afterwards the several fates of these young men? The first was hanged many years ago, at Tyburn, for the crime of forgery; the second is now lying under sentence of death for murder in this city. The third, my brethren—and the speaker's agitation here became excessive, while he paused and wiped the large drops from his brow—"the third, my brethren, is he who is about to address you—listen to him!"—[Chamber's Edinburgh Journal.]

TO ALL WHO HAVE TEETH!

A recent discovery to prevent the future REMOVAL OF THE DEPOSITS.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effective, and permanent remedy for the toothache and ague, and supercedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN.

FRANCIS BUTLER.

JONATHAN KNOWLTON.

THOMAS D. BLAKE, M. D.,

JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale for the subscriber.

ISAAC MOORE, Farmington, Me.,
Sole General Agent.

BENJAMIN DAVIS Esq., Augusta,
Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittier, Chesterfield. Ephraim T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinwiddie, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.
Farmington, Jan. 28, 1835. copy 5

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 100 feet in length.

The above will be sold together or separately.
H. B. HOSKINS, Agent.
Gardiner, June 20, 1834.

FEATHERS

JUST received and for sale by
GREEN & WARREN.
July 8, 1834.

Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going HATHORN of Pittsfield, and all demands that are due Going HATHORN must be immediately paid to Cyrus Kinrick of Gardiner.

GOING HATHORN,
JAMES M. HANOVER.
Pittsfield, October 24, 1834. 44f

A PRIME Assortment STAPLE & FANCY DRY GOODS
Just received and for Sale by CHAS. TARBELL.

THE TICONIC,

Capt. WM. E. HARRIMAN.

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between

WATERVILLE and BATH.
Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock.

Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

FARE.
From Waterville to Augusta, 75 cts.
" " " Hallowell, 87 1/2
" " " Gardiner, 1 00
" " " Richmond, 1 50
" " " Bath, 2 00
Intermediate places in proportion.

When the water is too low for the Ticonic to go to Waterville, she will run between AUGUSTA and BATH every day (Sundays excepted) at the same rates of Fare.

Freight taken at the usual rates.
Apply to the Master on board, or to Capt. DAN'L PAINE, Waterville—B. HODGES, Augusta—WM. TODD, Hallowell—A. T. PERKINS, Gardiner—Geo. RICKER, Bath.
Gardiner, April 24, 1835.

KENNEBEC, ss.—At a Court of Probate holden at Augusta within and for the County of Kennebec, on the second Monday of May A. D. 1835.

JANE ALDEN, widow of SILAS ALDEN late of Gardiner in said county, deceased, having made application for an allowance out of the personal estate of said deceased.

Ordered, That the said widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Intelligencer printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of June at ten of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

H. W. FULLER, Judge.
A true copy.
Attest: GEO. ROBINSON, Register

TO OWNERS OF LOGS IN THE KENNEBEC RIVER OR ITS TRIBUTARIES.

AT the late session of the Maine Legislature an Act was passed establishing a Corporation by the title of the 'Kennebec Log Driving Company.' The object for which this Company was incorporated is to drive from the Forks to the Booms in Gardiner, or such intermediate place as the owners may wish, the logs and other timber which may yearly be put into the Kennebec river by the members of the Corporation.

The Act provides that the officers of the Corporation shall be a Moderator, Clerk, Treasurer, and five Directors to be chosen annually. The Directors appoint a Master Driver and also have the general direction of all the business pertaining to driving the River and apportioning the expenses upon the several owners. All logs in said River not marked, usually denominated "prize logs," are made the property of the Corporation. The expenses of driving the logs are to be equally assessed upon the logs of each member in proportion to the quantity driven to the place of destination. It is made the duty of each member to file with the Clerk in writing, on or before the tenth day of June in each year, a statement under oath of the number of feet board measure, of his logs intended to be drove down the river, and also of the marks put on said logs. And also a like statement of the number of feet actually driven to the place of destination. The Act provides that the first meeting should be held in Gardiner on the 27th March inst., and agreeably to that provision a meeting was then and there held and the Corporation organized.—The Act of Incorporation accepted—a code of By-laws adopted, and the officers for the ensuing year were chosen. Parker Sheldon of Gardiner was elected Moderator; Daniel Nutting of Gardiner, Clerk; Hiram Stevens of Pittston, Treasurer; and David Scribner, of Topsham, Geo. W. King of Portland, Henry Bowman of Gardiner, Josiah H. Hobbs of Waterville and Samuel Weston of Milburn, Directors.

By the provisions of the By-laws any owner of logs or other timber in Kennebec River or its tributaries, may become a member of the Corporation, by leaving a written request to that effect with the Clerk of the Corporation, and may at any time withdraw from the Corporation by leaving a like request with the Clerk, and previously paying all debts and assessments due from him to the Corporation.

Printed copies of the Act of Incorporation and of the By-laws may be had on application to the Clerk of the Corporation.

All persons desirous of becoming members and thus availing themselves of the benefits of the Act, are requested to request to leave their names with the Clerk, together with a description of their respective marks or works, as soon as conveniently may be, as it is essential that speedy arrangements should be made for driving.

By a vote of the Corporation, the Moderator was directed to prepare and publish the foregoing notice.
P. SHELDON, Moderator.
Gardiner, March 28th, 1835.

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safe investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the Corporation shall think suitable."

The officers are—

ROBERT H. GARDINER, President.
Peter Grant, Esq., Hon. George Evans,
Edward Saxe, Esq., Alfred G. Ledge, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett, Mr. Henry Bowman,
Mr. Richard Clay, Capt. Jacob Davis,
Rev. Dennis Ryan, Geo. W. Bachelder, Esq.

ANSEL CLARK, Treasurer,
H. B. HOSKINS, Secretary.
Gardiner, July 3, 1834. 28

SILK HATS,

MANUFACTURED and for sale at J. HOOP'S, MER'S Store in Water Street.

J. H. would respectfully inform his customers and the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained in any other store. Particular hats made to order at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. Also, as usual, a large and handsome assortment of FUR HATS, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style.
Augusta, April, 1835. 15

SCHOOL BOOKS & STATIONERY.

JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices. 47f

STIMPSON'S CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates, cold, rheumatism and biliousness, are, in the opinion of the Proprietor, occasioned by frequent colds and obstructions of the system. The stomach ceases to perform its proper functions, digestion is impaired, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are induced which may terminate seriously if not faithfully treated.

For these complaints and all their attendant evils, STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for the management of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, worms, costiveness, jaundice, dysentery, &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and without suffering and danger. No family should be without them. They are also an invaluable medicine for women, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and experience in the practice of medicine; and the character and standing of the late Hon. Doct. ROSS added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Suffering men should never put to proof without them. They leave, with due deference, to the use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me. October, 1833.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSS.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

Thomaston, Jan 11, 1826.

Very many Physicians have adopted the use of the valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Harrick, Hallowell, and W. H. Stevens, Pittston.
Jan. 28, 1835. 5

Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and is the highest northern latitude of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a large portion of VEGETABLE MUCILAGE, than any other known substance, and in combination with a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals, so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the long-lived and sagacious—Rein-Deer, which derives principal nourishment from the ICELAND MOSS, and whose milk becomes so highly infused with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of those countries, for the cure of all diseases of the breast and lungs. In France, this compound has been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only.

E. HUTCHINS & CO., Baltimore.
And none is genuine unless it has their fac-simile on each bill of direction—also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.
Gardiner, Jan. 13, 1835. 3

HOUSE FOR SALE.

THE Subscriber offers for sale his DWELLING HOUSE, situated in Gardiner Village. To citizens of this Village no description is needed. To any person elsewhere, who wishes to purchase a pleasant residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found here. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for three miles, with all the wharves on both sides and at Harman's Point. The lot contains about 3-4ths of an acre and is situated upon two streets, and all the stages pass by it every day.

The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.

N. B. THE FURNITURE, or such portion of it as may be wanted, will also be sold to the purchaser of the house, if desired.
P. SHELDON.
Gardiner, 1835.

E. HUTCHINS & CO'S NEWLY IMPROVED

INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mode, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity. The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (top stairs.)
For Sale by B. SHAW & Co. Ag'ts, Gardiner.
Gardiner, Jan. 13, 1835. 3

Lumber Dealers, Take Notice.

TWO first rate SHINGLE MACHINES, made by an experienced workman and warranted to do as good work as any in use if rightly managed, are offered low to close a concern.

For further particulars apply to JAMES G. DONNELL of Gardiner, Me. who has said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYDEN.
February 24, 1835. 9